The truyte of redempcyon.

¶ The contentes of this boke appereth in the chappytres folowynge.

¶ A prayer to moue the mynde of man to laude god. Capitulum primum.

¶ Laude to the holy trynyte for hymselfe / and for the creacyon of heuen and erthe / of aungell and man / and for his benefytes. Capitalum.ii.

¶ Of the myserable laps of man & of the mercy of god shewed to hym / & of the incarnacyon of cryst. Ca.iii.

¶ Of the vertue and holy lyfe of the virgyn Mary / by the whiche she deserued to be the moder of cryst / and of the natyuyte of our lorde. Capitulnm.iiii.

¶ Of the dolorous Cyrcumcysyon of our lorde Jhesu. Capitulum. v.

¶ Of the oblacyon of the thre holy kynges to our lorde Jhesu. Capitulum.vi.

¶ Of the presentacyon of our lorde Jhesu in to the temple / and of the purysycacyon of our lady. Ca.vii.

¶ Of the persecucyon of Jhesu / and of his fleynge in to egypte / and of the holy Innocentes slayne of Herode Capitulum. viii.

¶ Of the inuencyon of Jhesu in the temple / and of his holy hydde lyfe. Capitulum.ix.

¶ Of the baptym of our lorde Jhesu. Ca.x.

¶ Of the fastynge of Jhesu in deserte / and of his temptacyons. Capitulum.xi.

¶ Of the predycacyon & holsome doctryne of our lorde Jhesu / and of his gloryous sygnes / examples / & good

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maners / and of dyuers trybulacyons of hym in this worlde. Capitulum.xii.

¶ Of thentrynge of our lorde Jhesu in to Jherusalem and of his last souper. Capitulum.xiij

¶ Of the prayer ꝑ our lorde made thrys on the mount of Olyuete. Capitulum.xiiij.

¶ Of the capcyon of our lorde Jhesu / and of his byndynge / and how he was presented before the Judges / and of his illusyons. Capitulum.xv.

¶ Of the clamour of the Jewes agaynst Jhesu for to haue hym crucyfyed / and of his expolyacyon and flagellacyon. Capitulum.xvi.

¶ Of therpolyacyon / illusyon / crownacyon / and persecucyons of the heed of Jhesu. Capitulum.xvii.

¶ Of the wrongfull condempnacyon of Jhesu to the deth of the crosse. Capitulum.xviii.

¶ Of the berynge of the crosse to caluary / & of the crucyfyenge of Jhesu. Capitulum.xix.

¶ Of the blasphemes of the Jewes / and of the prayer of Jhesu on the crosse for his enemyes. Capitulū.xx.

¶ Of the mercy of Jhesu shewed to the theef hangynge at his ryght syde. Capitulum.xxi.

¶ Of the wordes of Jhesu cōmendynge his moder to saynt Johñ. Capitulum.xxii.

¶ Of the thurste of Jhesu / and of his bytter drynke. Capitulum. xxiii.

¶ Of the grete clamour of Jhesu on the crosse / my god my god why hast thou forsake me. Capitulum.xxiiii.

¶ Of the wordes of Jhesu on the crosse / Consummatum est. Capitulum.xxv.

¶ Of therpyzacyon of Jhesu / & of the myracles befal

lynge in the tyme of his deth. Capitulum.xxvi.
¶Of that the body of cryste henge thre houres on the crosse deed/and of the openynge of his syde/and of certayne vtylytees therof. Capitulum.xxvii.
¶Of the takynge downe of the body of cryst from the crosse/and of his sepulture. Capitulum.xxviii.
¶Of the gloryous resurrecyon of our lorde Jhesu/& of his apparycyons. Capitulum.xxix.
¶Of the meruaylous ascencyon of our lorde Jhesu. Capitulum. xxx.
¶Of the myssyon of the holy ghoost in the holy daye of Penthecost. Capitulum.xxxi.

¶Thus endeth the contentes of this boke.

¶Here foloweth prayers and full deuoute contemplacyons with thankynges of all the benefytes gyuen to mankynde/ and specyally in the werke of our redempcyon/ of the incarnacyon and passyon of cryste/ called the fruyte of redempcyon. And fyrst it putteth a prayer to moue the mynde of man to laude god. Capitulū.i.

LOrde my god I desyre to laude the / for I knowe myselfe to be made to laude ȳ. Open my mouth in thy laude ȳ I may synge Ioye to thy name. Stere my hert in the / put away euery tedyous thynge / infunde grace / kendle loue / take awaye wyckednesse of thy seruaũt / clense me from all vnclẽnesse of body & soule that I may be foũde worthy vnto the honour of thy name / & therto open my lyppes. But the dygnyte of thy depe maieste who may prayse worthely / beholde all the vertues of heuens / and euery aungelyke potestate suffyseth not to laude / condygnly ȳ magnytude of thy hyghnesse. How moche lesse a frayle man fylth and wormes mete fayleth in thy cons

dyge laude. And so dooth also euery creature/euery ory son/euery tonge/and sermocynacyon/what now therfore. I shall cease fro laude/for I can not worthely laude the/or elles therfore I shall cease and holde me styll/ for I knowe myselfe vnclene & vnsuffycyent/Be it forbode suche ingratitude ỳ I sholde cease to laude the/for euery creature sholde laude the/moost of all truly resonableman to whome ỳ hast gyuen so grete benefytes.

¶ Laude to the holy Trynyte for hymselfe/and for the creacyon of heuen and erth/of aungell and man/and for his benefytes. Capitulum. ii.

O Blessyd lorde god/fader/sone/and holy ghost/thre persones and one god/my lorde/my god/my maker/my redemptour my nourysher/my defender/my swetnesse/my mercy/my refuge/ my strength/my victory/my sauyour/my Joye/and my glorye eternall. I laude the. I glorifye the. I honour & worshyp the. O blessyd trinite for that thou arte in thy selfe/for ỳ arte the hyghest good/from whome floweth all goodnesse/thou arte gracyous eternyte/thou arte eternal felicite/thou arte the depnesse of felicite/thou arte onely god/and there is none without the. I laude & honour the. O blessyd trinite that myghtfully hast made of nought heuen & erthe/sonne & mone and all thyges that be in them/and for it pleased the to make holy aungelles to laude and to ble the eternally/& that they might assyst to vs faythfully in this exile with

youeable counseyles and helpynges/and to declare thy
ineffable goodnesse thou madest al thynge for man/and
more ouer thou made man w̄ thy propre handes to thyn
owne ymage and symylytude onely for the/& thou four
med in hym vnderstandyge/and noblysshed hym with
free wyll. I laude and glorifye the/for that grete gyfte
thou set hym in paradyse/flowyge with delytes that he
myght haue hygh thynges in fruycyon/inferyour thyn-
ges in gouernynge/ and to possede all thynges to wor-
shyp the for euermore. And thou made not these noble
creatures aūgell & man for ony necessyte that thou had
to them/for truly all thyge was sufficyent in the to thyn
eternall Ioye & glorye/ but of the feruor of thy charyte
thou were moued to create them that suche creatures
sholde be parte takers of thyn ineffable Ioye and glory
I laude and honour the good lorde for that it pleased ȳ
amonge all thy blessyd werkes to make me a reasonable
man/and hast gyuen me wysdome/reason/vnderstan-
dynge/& free lyberte/& hast fourmed me with all ryght
lymmes and fetures of body/and hast gyuen me many
blessyd gyftes/ spyrytuall & temporall/ and also mete/
drynke/cloth/and all thynges necessary whiche many a
good creature that hath serued the better than I haue
done hath myssed/and for that thou hast visite my herte
many tymes w̄ many graces & spyrytuall monycyons
delyuerynge me ofte fro many perylles bothe of body &
of soule/ and fro sclaundres/shames/& rebukes of this
worlde to the whiche for my synnes I myght haue fall
vnto/& for that also that thou hast suffred me in all myn
iniquyte/malyce/ and all myn horryble & abhomynable
synnes/pacyently alway abydynge for my conuersyon
and amendement/ whan innumerable tymes ȳ myght

haue slayne me/ & of ryght haue put me to eternall paynes aud dampnacyon. I laude & glorify the lorde god for all thy mercy whiche alwayes ẏ hast shewed to synners/ pacyently abydynge for them/ mercyfully callynge them/ benygnely receyuynge them/ haboundauntly gyuynge grace to them/ and to suche famylyaryte admyttynge them/ as though they had neuer synned. O mercyfull lorde & pacyent god what shall I saye to the for all these benefytes/ what laudes and thankynges shall I yelde to the/ what & all my synnes were voyded fro me truly yet were not I worthy for ẏ leest of thy benefytes and mercyes to gyue the condynge laude/ but as a wreched synner can in all my herte I laude the. I thanke the. I honour & worshyp the/ and all honour & laude be yelde to the now & euermore. Amen. Pater noster.

¶ Of the myserable laps of man & of the mercy of god shewed to hym/ & of the incarnacyon of cryst. Ca. iii.

I Laude and glorify the lord god for thy moost excellent mercy & indycyble mysericorde/ by the whiche thou dyd spare man from irreparable dampnacyon/ trespassynge to the/ beynge vnworthy to all thy benefytes/ sendynge hym out fro the gladnesse of paradyse to do penaũce for his synnes And all be it he was worthy eternall dampnacyon for his trãsgressyon/ and sholde not haue forgyuenesse/ thou dyde not shewe than the rygoure of Justyce/ but the swetnesse of ineffable mercy/ puttynge to hym the burden of dynge penaunce/ and after longe

tyme gyuynge the oyle of indulgence whiche gretly he
desyred. I laude and glozyfy the lozde god creatour and
redemptour of mankynde foz thy grete charyte by the
whiche man meruayloufly create/ moze meruayloufly
thou wolde hym refourme/ & where as than we beynge
thyn enemyes/ & wycked deth had taken lozdshyp ouer
vs al. Thou hast remembred the bowelles of thy mercy
and thou hast beholde from the hygh habytacyon of thy
glozy vnto this weppynge valey of mysery/ and hast seen
thaffliccyon of thy people to be grete vpon the erth/ the
greuous burden of the chyldzen of Adam. Therfoze thou
were touched withinforth with the swetnesse of charite
and thou dyde put in thyselfe to thynke on vs with cogi
tacyons of peas & redempcyon/ foz why whan that the
fulnesse of tyme was come/ thou came to vysyte vs shy
nynge from aboue. And the desyres of prophetes by the
exhybycyon of incarnacyon taken thou dydest fulfyll it
in apperynge god and man. Blessyd be thou therfoze O
holy fader of heuen ỹ woldest not spare thyn onely belo-
ued sone eternall god with the sendende hym downe to
this myserable wozlde to take flesshe and blode of a vir-
gyn to redeme man. Blessyd be thou o holy ghoost foz ỹ
thou gauest counseyle of the incarnacyon of the sone of
god/ and of the redempcyon of mankynde/ and wzoug
test the mystery of the incarnacyon of ỹ sayd sone of god
in the body of a virgyn. Blessyd be all the holy trinyte in
whome was one counseyle/ one wyll/ one charite/ & one
operacyon in the hygh mystery of mannes redempcyon
all be it the seconde persone in deite onely toke our sayd
humanite on hym/ wherfoze o swete sone of god blessyd
be thou that of grete pyte/ compassyon/ and of excellent
charite enclyned thy selfe so benygnely to descende from

the trone of god/and from the herte of the fader to this valey of mysery for vs to be incarnate & to take flesshe and blode of the swete virgyn mary the holy ghoost gaderynge togyder the clene and pure droppes of blode of her virgynall body/fourmynge therwith the precyous body of thyn humanyte/fulfyllyñge the holy soule & blessyd body of the sayd virgyn mary superhaboundaũtly with incomparable gladnesse and exultacyon in the tyme of thy holy and clene concepcyon/& lykewyse in thy pure and chaste temporall natiuite. Pater noster. Aue.

¶ Of the vertue and holy lyfe of the virgyn mary/by the whiche she deserued to be the moder of god/and of the natyuyte of our lorde. Capitulum.iiii.

Li. p̃mo reuelationuz beate Brigitte. ca.x. A.

O Blessyd vyrgyn Mary/thou arte blessyd/and euer be thou blessyd for that ÿ pleased god moost hyghly by moost holy and vertuous lyuynge/for anone at thy begynnynge in thy tender aege whan thou herde saye & vnderstode that there was god/anone thou were full besy and ferefull in obseruacyon and kepynge of the helth of thy soule/and whan ÿ herdest fully that the same god was thy maker & Juge of all thy werkes/inwardly thou loued hym/& dradde gretely in thy mynde leest thou sholde offende hym in worde or dede/and after that whan thou herdest that he had gyuen lawe & preceptes to the people/and that he had shewed many meruayles to them ÿ purposed stedfastly in thy mynde to loue no thynge but hym/& than

all worldly thynges were wonderfull bytter to the/and
after this herynge that the same god wolde redeme the
worlde/and wolde be borne of a virgyn/ſuche charyte Ibidem
haddeſt thou to hym in thy herte ꝑ thou thoughteſt no
thynge but god/and thou wylled no thynge but god/ꝛ
as moche as thou myght thou withdreweſt thy ſelfe fro
the preſence and ſpeche of thy parentes and frendes/ꝛ Ibidem
thou gaue of thy goodes as moche as thou might to the
poore and nedy people/reſeruynge of them full lytell to
thyſelfe to fynde the in ſcarcete mete/drynke/and cloth/
no thynge pleaſed the but onely god/thou wylled euer Ibidem
in thy herte to lyue to ꝑ tyme of his natiuite/yf it might
ſo happen ꝑ myght be made an vnworthy handmayde
to the moder of god. I laude and honour the. O mary
virgyn of virgyns that haſt not ſene before ꝑ none lyke
to the/ne to haue ony ſuche folowynge after the/ꝑ fyrſt
of all in the worlde amonge women haſt vowed ꝑ vowe
of chaſtyte and offred therby a glorious gyfte to god/
whan thou had it of no creature by lernynge/ne by wor
de ne by example/thou were not taught to do ſo/ꝛ thou
ſo ornate and beawtyfyed with that vertue of chaſtyte
and with all other vertues ꝑ pleaſed god mooſt hyghly Ibide B.
gyuynge example of good lyuynge to all other. And whā
the tyme came in whiche after the conſuetude virgyns
were preſented in to ꝑ temple/thou were there amonge
them for the obedyens of thy parentes/thynkynge in thy
ſelfe that no thynge was impoſſyble to god. And for as
moche as he knewe that thou deſyred no thynge ne wyl
led no thynge but onely hym/he myght kepe the in vir-
gynyte yf it pleaſed hym/yf not his wyll to be fulfylled
And herynge all thynge cōmaunded in the temple obe-
dyently fulfyllynge it thou retourned home agayne. And

after that holy virgin thou brenned more feruently and
fully in the swete loue of god than thou dyd before/and
Ibidē dayly thou were inflambed with newe ardour & hyghe
desyres of loue/& therfore good lady thou enlonged thy
selfe more than thou were wonte to do fro the company
of all people & were alone by thyselfe bothe day & night
dredynge gretely leest thy mouth sholde speke/or eeres
sholde here ony thynge agaynst the wyll of thy god/or ỹ
thyn eyen sholde se ony delectable thynge. Thou were
dredefull also in kepynge sylence leest thou sholde be styl
not spekynge suche wordes whiche thou sholde speke/&
so swete virgyn thou were ofte troubled in mynde and
ferefull how thou sholde ordre thy wyttes and lyuynge
to the pleasure of god. And after whan by the aungelyke
salutacyon thou were plenarely instructe ỹ thou sholde
conceyue a sone in thy wombe by the operacyon of the
holy ghoost/whose name sholde be Jhesus/and sholde
be called ỹ sone of god/than therwith thou had a moost
feruent desyre to be the moder of god/but all be it thou
knewe thyselfe electe therto of god/yet ỹ were not ther-
fore in mynde exalted by elacyon/but of the fulnesse of
profounde humylyte consentynge vnto that so hygh a
mystery/thou brake out wordes of this maner mekely
sayenge. Lo here the handmayde of god/befall it to me
aungell after thy worde. And this sayd forthwith goddes
sone was incarnate in thy virgynall body of the holy
ghost. I laude and glorify the O good lady mary clene
and pure virgyn that broughtest forth in to this worlde
by moost clene and chaste natiuite ỹ redemptour of the
worlde/and shewed to the worlde his saupour of longe
tyme desyred in the worlde/and in his byrth thou bare
hym without sorowe and synne/in lykewyse as thou cō

ceyued hym in all clēnes with suche exultacyon of soule
and body/that for thaboundaunce of Joye and exulta- Li. x. reue-
cyon thy holy fete felte not the grounde that they stode lat. btē bri
on. And whan thy swete sone our lorde Jhesu cryste gitte. ca. x.
bryghtnesse of the faders glory was borne thou lapped D.
hym in poore clothes reclynynge hȳ in a racke/for there
was none other place wherupon to laye hym. And soo
the kynge of glory wolde be borne poorely/in a poore
place/and of a poore virgyn/layd on hey bytwene two
beestes for to brynge vs to the eternall rychesse of heuen
And after his byrthe good lady whan thou behelde his Ibidem.
pulcritude & beawte thy holy soule dystylled as a swete
dewe for Joye/thynkynge thyselfe vnworthy to haue
suche a sone/for sothely he was so fayre and delectable Li. vi. reue
that who so euer behelde hym he was conforted of ony la. ca. p̄mo.
sorowe that was in herte. Therfore many of the Jewes
sayd. Go we to se the sone of Mary that we may fynde Ibidem
therby consolacyon. And al be it they knewe not that he
was the sone of god/yet they receyued by the syght of
hym grete and meruaylous cōsolacyon. And good lady Li. x. reue-
whan thou behelde & consydered the places in his fayre la. ca. x. D.
handes and prety fete where the sharpe nayles sholde
perce thrugh/as thou had herde by holy prophetes/thy
blessyd eyen were replete with teres of wepynge/& thy
virgynall herte was as clouen asonder for sorowe. And
whan thy lytell swete sone behelde thy eyen full of we-
pynge/he was sorowfull as vnto the deth for the. And
whan thou cōsydered the myght of his deite thou were
than conforted/knowynge well ẏ thy sone wolde haue
it so/and that it was expedyent. And than thou cōfour
med all thy wyll to his wyll/and so euer good lady thy Ibidem
Joye was myxte with sorowe. Blessyd be thou virgyn

Mary moder of god for that thou nourysshed thy swete sone our lorde with ꝑ swete heuenly tode of thy pappes bathynge hym/byndynge hym in swadles/embrasynge hym thy lytell swete floure in thyn armes and virginal bosom/impressynge oftentymes to his fayre mouthe swete kysses of thy delycate mouthe. And whan ꝑ dyde se hym suffrynge the greuaunce of a ponge chylde and weppynge/thou losed his bandes layenge thy fayre handes and holy armes ouer his crybbe/playenge with hȳ smylynge on hym/spekynge fayre wordes to hym/and castynge the fayre lokes of thy virgynall eyen on hym. Pater noster. Aue maria.

Of ꝑ dolorous circūcision of our lorde Jhesu. Ca. v.

THankynges I yelde to the lorde Jhesu cryst for that it pleased the obeyenge to ꝑ lawes the viii. daye to be circūcised and anone in thy tender infancy to be kytte in thy tender flesshe w̄ a knyfe of stone and than to begyn to shedde thyn innocent blode for vs/& to be enligned with the swete name Jesus named fro the begynnynge by the mouth of god/and shewed by the aungell/ whiche by interpretacyon is to saye a sauyour/& after the effecte of the same name thou decreued to saue vs thy people peculyer frō our synnes. And from thens forth thou neuer lefte to werke our helthe. Swete Jhesu I beseche the for the greuous payne that ꝑ suffred than in thy tender flesshe and for thy bytter weppynge to circūcyle me from euery spotte of synne/ and graunte me suche grace that in a

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mooſt ſwete memory of loue thy holy name Jeſus may be enprynted in my herte. Pater noſter. Aue maria.

¶ Of the oblacyon of the thre holy kynges vnto our lorde Jheſu. Capitulum. vi.

LAude and honoure be to the lorde Jeſu that ſodeſyrably woldeſt be ſought of thre kynges/ & ſo to be foũde of them by ledynge of a ſterre/ and of them humbly to be honoured/ whã mooſt deuoutly they offred to the thre pꝛecyous gyftes/ golde/ encens/ and myꝛre/ hauynge in them dyuyne myſteryes. The golde ſignifienge thy regal power. The encens thy dyuyne maieſte. And the myꝛre of thy manhode the moꝛtalyte. Benygne Jeſu I pꝛaye ꝯ lende me grace ſpyꝛytually to offre theſe gyftes to the. The pure golde of perfite loue. The ſwete encens of deuoute pꝛayer. And the clene myꝛre of moꝛtyfycacyon of my fraile fleſſhe. Pater noſter. Aue maria. Oꝛatio.

¶ Of the pꝛeſentacyon of our lorde in to the temple/ and of the puryfycacyon of our lady. Capitulum. vii.

THankynges I yelde to the lord ieſu cryſt hat in euery thyge woldeſt ubmytte thyſelfe vnto the nſtytucyons of the lawe/ &

in the armes of thy moder mekely wolde be borne with oblacyons of poore men. And so thou lorde of the temple woldest be presented in to ꝑ temple/ and vnder the substaunce of our frayle flesshe offred thyselfe to god the fader a hollome sacrifyce for vs/and madest the secretenesse of thy godhede to be shewed by the olde man Symeon by inspiracyon of the holy ghoost dwellynge in hym. I glorifye the clene virgyn Mary that in lyke wyse woldest humbly submytte thyselfe to the lawe of purifycacyon whan thou were no thynge boũde therto for onely vnto this lawe all the women were bounde that conceyued a chylde by the sede of man. But thou O clene vyrgyn conceyued not thy blessyd sone by the sede of man/but by inspyracyon of the holy ghost. And so good lady thou were all clene/chaste/& bryght/wherfore thou had no maner necessyte of purifycacyon/but of profounde humylyte. O clene virgyn thou wolde be in this worlde amonge women by purifycacyon as one of them. And soo was thy swete sone amonge chyldren by circũcysyon as one of them. Than seen thou meke lady wolde be purifyed that haddest noo nede of purifycacyon / how moche cause than haue we grete synners to be purifyed and clensed that be soo defyled and cankered with synne. Therfore make vs good lady so to be purifyed and clensed here in this worlde from euery spotte of synne that after this lyfe in all clennesse we may appere before the glorious face of thy blessyd sone Amen. Pater noster. Aue maria.

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¶ Of the persecucyon of Jhesu/ and of his fleynge in to Egypte/ and of the holy Innocentes slayne of Herode. Capitulum. viii.

THankynges I yelde to ỹ lorde Jhesu cryste/ sapyence of the fader/ & vertue of the hyghe god that woldest so perfytly take all our infyrmytees/ debylytees/ & offenses on the/ exceptynge ygnorraunce and synne/ so that thou wolde flee deth & a mortall man fro place to place/ for Herode gylefully sought the & foũde the not/ wherfore he cõmaunded to slee all the chyldren in bethleem from two yere aege and within that he myght slee the amonge them. But thou the hope of pylgrymes wente in to egypte/ & there thou dwelled in exyle vnto the deth of Herode/ and dyde suffre there grete penury and pouerte/ for they that sholde be thyn wolde not receyue the/ but anone at thy begynnynge despysed the. And after the deth of Herode thou were called agayne from Egypte in to Nazareth. And whan thou were thyder brought thou were humbly subgecte to thy parentes. Pater noster. Aue maria.

¶ Of the inuencyon of Jhesu in the temple/ & of his holy hyddelyfe. Capitulũ. ix.

I Laude & honoure the Jhesu cryst ỹ beynge in aege but. xii. yeres ỹ sate in the temple in the myddes of doctours askynge and herynge them/ & thou taught them so moche ỹ more whan

thou asked them questyons prudently. And there thou raddest thyn owne prophecy in ysay. And thou blessyd sone of god began to growe in aege & wysdome as god and man. And.xxxiii.yeres thou were as a seruaunt so suffrynge for our helthe/and thou were conuersaunt amonge men/mekely/Justly/sobrely/and pacyently to gyue vs example of lyuynge. I praye the good Jhesu for all ỹ vertues in whiche thou ladde thy lyfe that thou wylte graunte me thaboũdaunce of thy grace/wherby I may profyte in dayly encreasynge of all vertues to ỹ laude & glorye of thy name. Amen. Pater noster. Aue.

Oratio.

¶Of the baptym of our lorde Jhesu. Capitulũ.x.

THankynges I yelde to the lorde Jhesu cryst for that thou wolde be baptised of thy holy seruaũt saynt Johñ/whan than for thy mekenesse the fader testyfyed that thou were his onely consubstancyall sone by his voyce sayenge/here is my welbeloued sone/in whome I am well pleased The holy ghoost also appe-rynge on the in lykenesse of a doue. And this thou toke not for thyselfe but for vs to halowe therby our baptym and to make it a holsom sacrament of saluacyon for vs.

Oratio. Lorde Jhesu I thanke ỹ for my baptym wherby I am made a cristen man/and for that it pleased the I sholde be borne of cristen parentes/and in the tyme of grace/

and for that I am instructe in the true fayth of thy chir che/and where as many tymes I haue defyled my bap tym by synne and wyckednesse good Ihesu I praye the to clense me agayne by the sacrament of true penaūce/ so that after this mortall lyfe I may appere before thy gloryous face in the same clennesse that I was in/in the tyme of my baptym. Pater noster. Aue ma.

¶ Of the fastynge of Ihesu in deserte/& of his tempta cyons. Capitulum.xi.

THankynges I yelde to ỹ lorde Ihesu cryst that anone after thy baptym were ledde in to deserte thes re labourynge in bytternesse of abstynence/in hunger/in thurste/in colde/and hete/& suffred there also many os ther infyrmytees of man/& there ỹ dyde wake by nyght in prayer/and thou that art the fode of aungell and man dyde hungre and thurste/after that thou had fasted.xl. dayes and.xl.nyghtes/and suffred the fende to tempte the. O good Ihesu I beseche ỹ for all thy holy prayers whiche thou prayed the sayd.xl.dayes and.xl.nyghtes and for all orysons whiche at all tymes thou prayed for vs in the syght of god thy fader and for thy holy & per fyte cogytacyons/wordes:& holy dedes sende me grace to vse abstynence and vigylles/and make me holy and perfyte in all cogytacyons wordes & dedes to the laude Oratio.

and glozy of thy name. Pater noster. Aue maria.

¶ Of the predicacyon and holsome doctryne of our lorde Jhesu / and of his glorious lygnes / examples / and good maners / and of dyuers trybulacyons of hym in this worlde. Capitulum. xii.

I Laude and glorify the lorde Jhesu cryste for all the holy werkes that thou wrought from ỹ daye of thy holy baptym vnto thy passyon / for in that tyme thou gadred the couent of thy dyscyples / and amonge them thou chase. xii. apostles / that by them thou might subdue to the / the proude and hygh of this worlde. And in those dayes thou opened the bosom of thy pyte and mercy to all them that came to the / & thou preched openly to all men remyssyon of synnes / and entrynge of the kyngdome of heuen. And ofte thou were fatygate and wery of Journeys and of colde / and somtyme of feruor of hete / and in all this thou suffred many persecucyons and sclaundres of the progeny of them that thou were borne of / for in theyr wordes they sayd agaynst the / and marked wrongfully thy dedes / layenge wayte on the by daye and nyght / coueytynge contynually thy deth / resystynge the / and dyshonestynge ỹ by wordes / dedes and blasphemes sayenge / this man is not of god / but a synner & hath a fende in hym / he maddeth in belzabub prynce of fendes / he casteth out deuylles / he begyleth the people / he is a gloton / a drynker of wyne / and the frende of publycanes. These and many other blasphemes they sayd of the / and oftentymes they wolde haue stoned the / and all this thou suffred pacyently / and behad thyselfe before them as a man not herynge / and as

hauynge no redargucyons ne cõtrauerces in his mouth And for as moche as they were harde of herte & slouth full of beleue/thou confermed thy wordes with tokens folowynge. In weddynges thou tourned water in to wyne. Of fyue loues and two fysshes thou fedde fyue thousande men. Thou walked vpon the see. Before thy dyscyples Peter James and Johñ thou were transfygured. Thou gauest syght to blynde men. Thou made the dombe to speke/the defe to here/the creples to goo. Thou cured lunatykes. Thou delyuered possessed of fendes. Thou reysed deed men. Thou clensed lepers. Thou delyuered a woman taken in aduoutry from condempnacyon of deth. Thou clensed Mary mawdeleyn from synne. Thou heled the woman from the fluxe of blode. Thou gladded the woman askynge helth for her doughter. The woman that was incuruate and croked xviii. yeres thou reysed vp ryght. Whan thou were wery of thy Journey syttynge and restynge on the welles syde to the woman talkynge with the/thou gauest her knowlege of the and of herselfe. And in thy predicacyon thou stered the herte of a woman with thaboũdaunce of thy grace/that she cryed in the myddes of the people & sayd. Blessyd be the wombe that bare the/and the pappes that gaue the souke.

¶ Of the entrynge of oure lorde Jhesu in to Jherusalem/and of his last souper. Capitulum. xiii.

Blessyd be thou lorde Jhesu cryste for the moost holy teres of weppynge whiche thou wept at the monument of Lazar/and vpon the cyte of Jherusalem and for all the weppynges that euer thou wepte. And for thy humble & meke entrynge in to Jherusalem/whan thou sate on an asse before fyue dayes of Ester/for thou came as a pascall lambe to be offred the syxte daye for our synnes/whan the hebrewe people mette with the with floures and palmes cryenge and sayenge. Blessyd be he that cometh in the name of the lorde. And not longe after the nyghte before thy passyon thou made thy laste souper with thy dyscyples/sayenge to them these wordes. One desyre is whiche effectually I haue desyred to ete this pascall souper w̄ you/that is playnly to saye. I haue feruently desyred to gyue you myne owne body and blode/and to fede you therwith before I suffre deth for you. And after thou had eten the pascall lambe with them thou dydest ryse fro the table and puttest of thy garment fastnynge a lynnen cloth aboute the/and full humbly thou enclyned thyselfe washynge thy dyscyples fete/and dryenge them with a cloth. And this done thou put on thy vesture agayn/and syttynge downe eftsones at the table thou sayd/knowe ye what I haue done to you. I lorde and mayster haue gyuen example to you/that in lykewyse as I haue done so you to do the same. And amonge all other wordes that thou spake thou were troubled in spyryte/and protestynge thou sayd: Truly I saye to you that one of you shall betraye me. And herynge this they began to be full sory/and all they one after other sayd to the. Lorde whether I am he. And thou sayd to them/he that putteth his hande w̄ me in the dysshe/he it is that shall betraye me.

And the ſouper ended thou made a terminacyon of the olde teſtament begynnynge the newe/whan than with thy holy handes thou dyd conſecrate thy precyous body and blode in fourme of brede and wyne/fedynge thy diſcyples therwith/gyuynge them auctoryte & by them to all preeſtes to the worldes ende to do the ſame/whan thou ſayd theſe wordes. Do ye this in to my cõmemoracyon. O what excellent loue ſhewed thou vnto vs good Jheſu in that tyme whan not onely thou wolde dye for vs/but alſo woldeſt fede vs dayly with thy precyous body and blode/that we ſholde not hungre ne thurſte for euermore. And for that we ſynne dayly agaynſt god/and thou myght dye but ones for vs/therfore in this worthy ſacrament ꝙ wolde dayly be offred by the handes of the preeſt to god thy fader for our cotydyan ſynnes. And for as moche as we be in dayly conflycte of batayle with our cruell enemy the fende/thou ordeyned ſuche prouyſyon for vs that the percepcyon of this worthy ſacrament ſholde be as a toure of ſtrengthe for vs agaynſt his cruell malyce. And for that we ſholde haue ſure truſte to obteyne the kyngdome of heuen/thou haſt gyuen vs the ſacrament of thy precyous body to be a pledge or a wedde to vs of eternall glory/and to lede vs the waye to thy gloryous kyngdome. Benygne Jheſu I praye the to gyue me grace ſoo worthely to receyue thy precyous body before my deth/wherby I may attayne the kyngdome of heuen/for faythfully I truſte ſo on thy grete mercy that thou wylte not exclude them from thy heuenly kyngdome/vnto whome it pleaſeth the to be knytte vnto/by connexyon of this honourable ſacrament. Pater noſter. Aue maria.

Oratio.

¶ Of the prayer our lorde made thryes on the mount of Olyuete. Capitulum. xiiii.

THankyges be to the lorde Jhesu cryste ꝙ after thou had wrought the forsayd mysteryes of consuetude thou wente than to the mount of Olyuete/where before thy passyon thryes thou made thy prayer to thy fader of heuen/in whiche moost deuoute prayer thou suffred in thy selfe a grete conflycte/by reason of two loues that were in the/one was by meanes of the loue whiche naturally thou had to thy humanyte/and in the other parte by reason of ꝙ feruent and charytable loue whiche thou had to mannes soule/whan by knowlege of thy godhede thou called vnto thy holy mynde all the horryble passyon that thou sholde suffre for man in thy tender virginall body/wherfore suche drede was in the by reason of naturall loue whiche thou had to thyselfe that thou prayed to thy fader sayenge. Fader yf it be possyble make and cause the chalyce of this bytter passyon to be taken fro me. But yet ꝙ feruor of thexcellent loue whiche thou had to ꝙ redempcyon & saluacyon of mannes soule exceded ferre thy fyrst natural loue/and in suche maner ouercame it and depressed it/that in concludynge thy prayer thou sayd. Fader not my wyll in this petycyon/but thyn be fulfylled & done. And after thou had prayed thus thre tymes/the dolorous passyon that

thou sholde suffre was so frelshely w̄ bytternelle pryn-
ted in thy holy mynde / that for anguysshe of naturall
drede thou were cast in to suche an agony / that for the
pureté of thy complexyon thou swette blode and water
so that the pure droppes of blode fell vnto the groũde.
And than an aungell sente from thy fader appered con-
fortynge the. And notwithstandynge all this in shewynge
that thou loued mannes soule better than thyne owne
lyfe / thou lefte not to suffre bytter passyon & cruell deth
for vs. O good Jhesu for thy holy prayer / bytter agony
and excellent loue whiche thou shewed to vs sende me
grace to be deuoute to the in holy prayers / and hertely
to loue the agayne for the swete loue thou hast shewed
to me. Pater noster. Aue maria.

¶ Of the capcyon of our lorde Jhesu / and of his byn-
dynge / and how he was presented before the Judges /
and of his illusyons. Capitulum. xv.

I Laude and glorifye
the lorde Jesu cryste
that after thou were confor-
ted of the aungell / volunta-
ryly thou went to the place
where thou knewe to mete
with thy traytour Judas /
and after ꝑ he had betrayed
the with a kysse / all thy fren-
des fleynge from the / thyn
enemyes violently set holde
on the / byndynge thy handes behynde the / that came to
lose the bande of our captyuyte / and thou full mekely

saydest to that company/as to a theke ye come with knyues & staues to take me/whan dayly I was techynge in the temple/& ye dyde not holde me/but now this is your houre & power of derkneſſe. And the wycked persones caryed the mooſt meke lambe as a theke or a gylty man faſt bounde & preſented the fyrſt to Anna/and thou mooſt wyſeſt was there examined of thy doctryne and of thy dyſcyples/as though thou had ben mooſt vnwyſe. And ỹ anſwered/that I ſpake was openly ſayd/therfore aſke them ỹ herde me what my wordes were. And thou lorde of all thynge were ſore ſtryken by ỹ handes of one that ſtode beſyde ſayenge/why gyueſt thou ſuche anſwere to ỹ biſſhop. And thou anſwered agayne mekely/yf I ſpeke euyll take wytneſſe of euyll/& yf I ſayd well why ſmyteſt me. Than Annas ſente the faſt boũde to Cayphas/before whome they made the lorde of heuen to ſtande/to whome thouſande thouſandes of aũgelles aſſyſteth in heuen beholdynge & laudynge the. And there thyn enemyes ſought & ſayd agaynſt the many fals teſtymonyes. And ỹ that art ỹ hygh trouth ſayd no worde/but ſuffred all thynge equally/& ſtode there in grete pacyence & charyte. God before men/the creatour before the creature. And whan thou were aſked & adiured/humbly ỹ confeſſed to be the ſone of god. And they ſayd that thou ſpake blaſphemes/and that thou were worthy deth/& they ſmote the cruelly on the face & on the necke with theyr handes/& behad themſelfe full malycyouſly agaynſt the after theyr owne wyll/not onely deſpyſynge the/the ſone of god/but they forgate in the all compaſſyon of humanyte/& they began to ſpytte in thy amyable face/in the whiche aũgelles deſyreth to beholde/& they defyled ỹ the mooſt beauteous in fourme

and shape before all ẏ chyldren of men wͭ the fylth of re
chynges & spyttynges of theyr lothsome mouthes/& in
derysyon they hyd thy moost bryght eyen ẏ illumyneth
heuen & erth/& they strake the full scornefully sayenge.
Prophecy now and tell who he is that smyteth the. And
many other blasphemes they put to the/& these wycked
men without ony mercy sought meanes to slee the/not
sparynge to smyte the on the face/& thus they vexed the
all the nyght wͭ iniuryes/despysynges/& passyons. And
erly in the sprynge of the day the prynces & senyours of
prestes came togyder takȳge coũseyle how they myght
destroye the by moost shamefull deth/& they had the be
fore them/askynge whether thou were ẏ sone of god/&
that thou sholde shewe it openly. And thou answered
confermynge that thou were the sone of god. And they
sayd/what other wytnes shal we desyre/we haue herde
it sayd of his own mouth. Than all the multytude rose
vp and ledde the forth fast boũde & presented the to Py
late the Juge accusynge the & sayenge that thou were a
subuerser & a deceyuer of the people/techynge ouer all
Jury vnto that cyte. Pilate herynge this caused the to
be ledde to Herode/and thou wente thyder full mekely
& pacyently in the wayes of our helth. And whan thou
were presented before Herode thyn enemyes stode con-
staũtly accusynge the. And Herode asked the many que-
styons/trustynge to haue seen some token or myracle of
the. But thou good Jhesu gauest none answere/& wol-
de shewe noo token/but the sygne and token of humy-
lyte and pacyence. And they mocked thy goodly prouy-
dence/trowynge thy pacyence and humylyte to be fa-
tuyte and ygnoraunce. Therfore Herode with all his
despysed the/and in mockage they put on the a whyte

veſture in tokenynge of fatuite/and ſo with vnhoneſte vnreuerently Herode ſente the to Pylate agayne. And that daye bycauſe of the Pylate and Herode were made frendes that beforꝛe tyme loued not other. And by the waye as thou wente Jheſu myne onely hope from one wycked man to an other thou were illuded and weryed
Oratio. with ſoꝛe percucyons and ſtrokes. Meke Jheſu I beſeche ȳ foꝛ all theſe irryſyons and veracyons that thyn enemyes dyd to the/defende me from all myn enemyes bodyly and ghoſtly/and ſende me pacyence in all trybulacyons and aduerſytees. Amen. Pater noſter. Aue.

¶ Of the clamour of the Jewes agaynſt Jheſu to haue hym crucyfyed/and of his expolyacyon and flagellacyon. Capitulum. xvi.

LOꝛde Jheſu cryſt ſone of the euer lyuynge god I laude and gloꝛyfy the foꝛ all ȳ inuryes thou ſuffred whan thyn enemyes bꝛought the in to the pꝛetoꝛy befoꝛe Pilate/and they wolde not entre in/but Pylate wente out to them & ſayd/what accuſacyon bꝛynge you ayenſt this man. And all they cryed/yf he were not a malefactour we wolde not bꝛynge hym to the. Than Pylate went agayne in to the pꝛetoꝛy and called the to hym & ſayd. Thou arte the kynge of Jewes. And thou anſwered agayne/thou haſt ſayd ſo. Than Pylate ſayd to the/thy people and byſſhoppes hath bꝛought ȳ to me what haſt thou done. Thou anſwered/my kȳgdome is not of this woꝛlde/yf my kyngdom were of this woꝛlde my mynyſtres truly wolde make defence that I ſholde not be yolden to the Jewes. Pylate ſayd/therfoꝛe than thou arte a kynge. And ȳ anſwered mekely/thou ſayſt

that I am a kynge/therto truly I am borne/& for that I came in to the worlde that I might bere wytnesse of trouth/& euery man that is of trouth hereth my worde And Pylate wente out agayne to the Jewes & sayd. I fynde no cause of deth in this man/therfore I wyll chastyse hym & let hym go. There is a consuetude amonge you that I shall delyuer you a prysoner at Ester/ wyll ye that I delyuer to you the kynge of Jewes. They answered nay not hym but Baraban. Than Pylate toke the and made the personally to put of thy clothes/ and thou stode naked and bare suffrynge the erubescensy of nakednesse in the presence of thy moder as thou were borne of her body/and before thyn irrysors & enemyes all thy frendes fleynge from the. And personally thou put thy handes aboute the pyller/& thyn enemyes bound de the fast/and the cursed tyrantes layde vpon thy fayre body tender & clene from euery spotte of synne/some with whyppes and some with roddes/and thy skynne was so tender & fayre/so that with the leest stroke that they coude laye on thy body the purpre blode appered freshely in syght vpon the fayre beauteful skynne/& at the fyrst stroke thy sorowfull moder that stode by ỹ fell to the groũde as deed/and takynge spyryte agayne she beheldē all thy body beten & scourged that the stremes of blode ranne downe on euery syde/ the bare bones apperynge of thy sydes. And this was moost bytter of all whan they drewe the knotty scourges they rent awaye the flesshe withall. And than good Jhesu thou stode all tremblynge & quakynge for anguysshe & payne all blody and torne/so that fro the sole of the fote to the toppe of the heed in the was no hole place where thou myght suffre ony more betynge. Than one moued in spyryte

Li. reuela. ca. x. C.

Li. x. reuela. bte Brigitte. ca. x. C.

Ibidem

Ibidem

whether they wolde slee the not Juged to dethe. And than whan thou were losed from the pyller/thy blessyd moder behelde the place where as thou stode/ and she
Ibide. H. sawe it replete with thy blode/ and she folowynge the knewe where thou had gone by the tokens and steppes of blode/for the grounde where thou had gone appered infuded with thy blode. And all this swete Jhesu thou suffred takynge on the all the wrathe whiche we deserued for our synnes. O good Jhesu for the bytternesse of thy scourgyge with the whiche the tender membres of thy body were torne. And for the grete sorowe that entred thrughe thy body whan thou were taken from the pyller and clothed agayne in thyn own clothes/and for thy dredes/anguysshes/effusyons of blode/ and for all the pryntes of woundes whiche thou toke in thy byt ter scourgynge/and for the hony swete memory of thy blessyd passyon I beseche the to gyue me grace perseueraunty to bere it in the cogitacyons of my herte/& that thou wylte ouerspryngе the interyour partes of my her te with thy precyous blode to the laude and glory of thy name. Amen. Pater noster. Aue maria.

Of the expolyacyon/tllusyon/crownacyon/and persecucyons of the heed of Jhesu. Capitulum. xvii.

THankynges I yelde vnto the lorde Jhesu cryste that the thyrde houre of the daye were spoyled of thy clothes by the mynystres of Pilate/and before al the company of thyne enemyes they clothed the kynge of glory with an olde purpre clothe/that fro the begynnynge were circūdate with glory and honour/and settynge the vpon a stole they put a buysshous garlonde of

sharpe thornes on thy heed whiche with theyr staues they had wraythed/ smytynge and pressynge it downe as cruelly as they myght without ony mercy/ soo that the blode stremed downe pyteously from thy deuyne heed ouer thy face and necke/ that therwith thyn eyen were blynded/ thyn eers/ nose/ and thy mouth repleted with thy blode/ and all dysfygured/ and tyey gaue the a reede in thy tyght hande for a regall septre/ whiche arte kynge of kynges and lorde of lordes/ and knelynge before the they illuded the sayenge/ all hayle kynge of Jewes/ and they smote the with grete strokes that art lorde of vertue/ to whome sonne/ mone/ and euery celestyall ordre dooth seruyce/ & they spette in thyn amyable face/ of whose pulcrytude and beaute the sonne and the mone meruayleth/ and they toke the reede from thy hande whiche was grete and harde and smote the therewith on the heed. O good Jhesu for this thorny crowne whiche with many pūctures wolided thy blessyd heed and for thy myserable vysage whiche was dysfygured reed and wayful by smytynges and weppynges/ blacke and blewe with plages/ suffused with blode/ and fyled by spettynge graunte my soule so amyable a face that thy clere eyen may delyte to se her. Pater noster. Aue.

¶ Of the wrongfull condempnacyon of Jhesu to the deth of the crosse. Capitulum. xviii.

THankynges I yelde to the lorde Jhesu cryst for the holy and deuoute steppes that thou wente/ goynge fro the pretory berynge the crowne of thornes/ & the purpre vestyment/ whan Pilate presented the to thyn enemyes

sayenge. Beholde man/as though he sayd/yf this man hath offended the lawe/spare hym now for as moche as ye se hym deiecte/myserable/& rewfull to beholde. And they behelde the with terryble eyen and cryed. Crucyfy hym. Crucyfy hym. And Pilate sayd I fynde no cause in hym/therfore take ye hym & crucify hym. Than they cryed/we haue a lawe & after the lawe he must dye for he nameth hymselfe the sone of god. Than Pylate entred in to the pretory & called the to hym & sayd. From whens arte thou. And thou sapyence ẏ procedest fro ẏ mouth of the hygh god answered no worde/for ẏ were so meke in all thy iniuryes/ẏ the Juge of iniquyte meruayled therof. And whan he sayd to the ẏ he had power to crucyfy the & also to delyuer ẏ. Thou answered mekely/thou sholde not haue power in me/but yf it were gyuen the from aboue. Than Pylate wente out & sayd to the Jewes/beholde your kynge. They denyed & forsoke the to be theyr kynge sayenge/we haue noo kynge but Cesar. Truly Jhesu I knowlege the this day to be my god & my lorde/& playnly I Joye in the/that we haue the to be our aduocate & bysshop that knowest well how to haue compassyon of our infyrmytees/& I praye the that thou wylte knowlege me this daye before ẏ face of thy fader/& say this to my soule. I am thyn onely helth O myn onely solace ẏ people cryed horrybly agayne on the to the Juge sayenge/yf ẏ let hym passe so ẏ art not Cesars frende. Than Pilate knowynge ẏ for enuy they had brought ẏ to hym/but yet wyllȳge to satysfy ẏ people he wasshed his hādes & sayd. I am innocent from ẏ blode of this man ye may it se. And all ẏ people cryed & sayd. The vengeaunce of his blode must fall on vs & on our chyldren. Than he delyuered to them Baraban/&

Juged the innocent sone of god to deth. O good Jhesu for this terryble sentence of thy dampnacyon/ & for the grete humylyte/pacyence/ & softnesse whiche ẏ shewed vs in all thy trybulacyons & anguysshes whiche ẏ suffred goynge in & out fro Juge to Juge/make me humble & peasyble in all my werkes. Amen. Pater noster.

¶ Of the berynge of the crosse to caluary/ & of the crucyfyenge of Jhesu. Capitulum. xix.

Thankyges I yelde to ẏ lord Jhesu cryst ẏ the syxt houre of the day puttest of the purpre vestyment/ where than the cursed tyrauntes fyersly plucked it of from thy tender body sore wounded whan it was cleuen fast with drye blode to thy body/ wherwith they drewe the skynne and the flesshe/ with the whiche thy body was all to rent/ rased & torne/ & stremed agayne fresshely with blode. And than they clothed the eftsones in thyn owne vesture full ygnomynyously/ & thou were ledde bytwene two theues berynge thyn owne crosse grete & heuy on thy sholdres thrugh ẏ cyte towarde caluary with grete wondrynge of people/ some lamentynge & waylynge for the/ some illudynge and scornynge the/ & some smytynge the with sore strokes/ sayenge. Go forth thefe/ go forth traytour/ go forth fals deceyuer & begyler of people. And al be it thy sorow full moder for multytude of people coude not se who smote the/ yet she myght here clerely the sowne of ẏ violent percucions & strokes that they layde on the/ & than thou were so faynt of body and so feble by meanes of so

Li. ꝑmo reꝛuela. ca. x. H.

grete passions & effusyons of blode that thou fell downe to the groũde with the heuy crosse on thy backe/ & than they compelled an other man to bere thy crosse to caluary/and this they dyde for no compassyon of the/but for fere leest thou sholde haue dyed without greter turmentes. And the good woman Veronyca brought to the a fayre sudary whiche thou set to thy vysage / wherin ỹ prynted a pyteous pycture & a dolorous memoryall of thy passyon to be depely prynted in the hertes of thy louynge poore seruaũtes in this worlde. And as ỹ wente in these paynfull trybulacyons/thou turned thyselfe to the women ỹ folowed lamentynge the/with swete wordes confortynge them/and desyred that they sholde not wepe on the/but on themselfe & on theyr chyldren. And whan ỹ came to the place of paynes/all ỹ instrumentes for thy crucyfyenge were ordeyned there redy / whiche thy moder behelde with moost sorowfull herte/& personally there ỹ put of thy clothes/ the wycked mynystres
Al. x. reuela. ca. x. H. sayenge amonge themselfe. These vestures be ours/he may no more haue them for ỹ he is cõdempned to deth. And thou Jhesu standynge there naked & bare as thou were borne/one rennynge brought to the a couerynge/
Ibidem wherof inwardly thou Joyed/and fastenyge it aboute thy myddes mekely ỹ layest downe on the crosse / spredynge out thyn armes and layenge forth thy legges in length/thou offred there thy precyous woũded body on the harde crosse in sacrifyce to god thy fader as a moost meke lambe for our synnes/& the cursed tyrantes cruelly nayled fyrst thy ryght hande where the hole was perced for the nayle to entre/& than with a rope fastned to thy handwrest vyolently halynge & drawynge they nayled thy lefte hande on the syde of the crosse where as the

hole was ordeyned for the same/ & in lyke maner halyn
ge/ drawynge/ & straynynge they crucyfyed fyrste thy
ryght fote & vpon the same thy lefte fote with two nay-
les/ wherby the synewes & vaynes of thy body were bro Ibidē G.
ken/ & by suche cruell extencyon & halynge the ioyntes
of thy body were dyssolued and losed that all the bones
myght be nombred/ & all the woundes of thy body/ & all
the dolours of them therby were renewed/ & the horry
ble payne of thy woūdes entred thrugh all thy bowelles
and the sharpnesse of the nayles perced the secretes of ẏ
marowe of thy bones & synewes/ bryngynge out to vs
the precyous tresours of thy blode. O good Jesu for all
these dolours that ẏ suffred goynge to thy deth/ & in thy Oratio.
crucyfyenge whan ẏ were strayned so on ẏ crosse ẏ thou
coude not meue hande/ fote/ ne none other mēbre of thy
body but onely thy tongue wherwith thou might praye
for thyn enemyes/ and for all the doloures that wente
thrugh all the interyour partes of thy body whan thy
crosse was reysed & let fall in to the morteys with suche
vyolence that all thy sore bones cracked/ & for the grete
charyte that made the ascende on the crosse I praye the
that thy charyte may brenne & cōsume all my synnes so
fully in my soule ẏ she may be made a moost pure myr-
rour in the syght of thy godhede. Amen. Pater nr̄. Aue.

¶ Of the blasphemes of the Jewes/ & of the prayer of
Jhesu on the crosse for his enemyes. Capitulum. xx.

Thankynges I yelde to the lorde Jhesu cryst for
that ẏ hangynge on ẏ crosse suffred many grete
derisyons & insultacions of thy cruell enemyes/ for why Li. ꝑmo re-
som of thē sayd that ẏ were a thefe/ & som that ẏ were a uela. ca. x.
grete lyer/ & som affermed & sayd ẏ none was worthyer G.

deth than thou were/& some sayd that thou coude helpe other men but thou coude not helpe thyselfe/ and some blasphemynge sayd/yf thou be cryste kynge of Israell come downe of the crosse that we may byleue on the/& many other blasphemes they sayd of the. And notwithstandynge all this ỹ had moze compassyon of them thy cruell enemyes than thou had of thy selfe suffrynge so grete tourmentes/so that of thy haboundaunt charyte thou prayed foz them sayenge. Fader forgyue them foz they knowe not what they do. O cruelte of people of this wozlde that wyl shewe no mercy foz smal offences done agaynst them/but wyll be auenged without pyte/nothynge regardynge the grete charyte of cryste/gyuynge vs example of excellent compassyon/but suche vengeable people sholde remembze this wzytē That they wht che wyll shewe no mercy/no mercy shall haue. Oratio. Jhesu I praye the foz thy passyon/and foz the charyte that thou shewed prayenge foz thyn enemyes/ gyue me grace to loue my frendes in the/& myn enemyes foz the/& gladly to forgyue them that offendeth me/that thou mercyfull lozde wylte forgyue all myn offences wherwith I haue prouoked the ofte to wzathe. Pater noster. Aue.

¶ Of the mercy of Jhesu shewed to ỹ theke hangynge at his ryght syde. Capitulum. xxi.

THankynges I yelde to the benygne Jhesu foz ỹ grete mercy thou shewed to the theke that henge besyde ỹ at thy ryght syde whan of hertely contricyon & stedfast fayth he sayd to ỹ/haue mynde of me lozd whan thou comest to thy kyngdome/& thou lozd of mercy/not onely graūted hym forgyuenes of synnes/but also ỹ blysse of paradyse/sayenge to hym. Truly I say to ỹ this day ỹ

shalte be with me in paradyse. Mercyful Jesu I praye the to graũt me so bytter cõtricyon for my synnes before I dye/wherby I may obteyn of them ful remyssyon/& also the blysse of paradyse with the worshypfull theke ỹ henge at thy ryght syde. Pater noster. Aue maria. Oratio.

¶ Of the wordes of Jhesu cõmendynge his moder to saynt Johñ. Capitulum. xxii.

I Laude and glorify the lorde Jhesu cryste for the ineffable doloure whiche thou had hangynge on the crosse/beholdynge thy sorowfull moder standynge besyde the/tourmented in soule w̃ inestymable dolours and anguysshes for moderly compassion that she had of the/whan she behelde the her onely sone so pyteously extent on the crosse without offence/wounded with thousande woundes/& flesshe taken of her virgynall flesshe all to rente & torne. And for the cruell deth whiche thou suffred of the people of whose progeny thou were borne hauynge no consolacyon of frende/for all were fledde fro the/therfore thou loked to the groũde where thy dolorous moder stode yf happely she myght helpe the/but thou had no helpe of her for she was faynt and sorowfull. And whan thou behelde her and other that loued the standynge by her sore weppynge and waylynge/whiche leuer wolde haue suffred that payne that thou suffred in themselfe with thyne helpe/or to brenne in hell for euermore than to se the so crucyate and tourmented And the sorowe that thou toke for thy moder and frendes waylynge for the exceded all the bytternesse and tribulacyons that thou suffred in thy body or in thy herte for full tenderly thou loued them. And thou cõmended Ad primo reuela. ca. decimo. H. Ibidem Ibidem

thy moder to thy dyscyple sayntt Johñ sayenge to her.
Oratio. Woman beholde thy sone. Jhesu I beseche the that in the dredefull houre of my deth thou wylte cõmende me to the protecc̃yon of thy blessyd moder that she may defende me frõ the malyce and power of fendes, that by theyr wycked sotylte they bryng me not in to desperacyon, elacyon, ne from my fayth, but defended by her thy passyon helpynge I may obteyne the Joy eternall. Amen. Pater noster. Aue maria.

¶ Of the thurste of Jhesu on the crosse, and of his bytter drynke. Capitulum. xxiii.

I Laude and glorysy the lorde Jhesu cryste for the thurste thou suffred on the crosse by reason of ofte and grete effusyons of blode and turmentes, but more ardently thou thursted our helth & saluacyon, sayenge thus. Sitio. I thurste. And thou the fonte of the water of lyfe tasted soure eysell medled with bytter gall, by a sponge therwith fulfylled and put to thy mouth, and that thou wolde suffre and taste for mannes trespasse, tastynge the fruyte forboden hym by god. For
Oratio. this thurste and bytter drynke Jhesu I praye the quenche in me the thurste of carnall concupyscence and the hete of worldly delectacyon, and kendle my desyre so to vertue and to euery good werke that after this lyfe I may be made dronke in heuen with the plentefulnesse of thy hous, and with the swete wyne of the bysyon of thy godhede. Amen. Pater noster. Aue maria.

¶ Of the grete clamour of Jesu on the crosse. My god my god why hast thou forsake me. Capitulũ. xxiiii.

LAude & honour I yelde to the lorde Jhesu cryst that so myserably hengest on the crosse bytwene two theues all woūded & pyteously rent. And for as moche as thou were best & stronge of complexyon/therfore lyfe stryued wͭ deth in thy wounded body/for some whyles the dolours of thy membres & synewes of thy body woūded ascended to thy hert/whiche was moost fresshe and vncorrupte/whiche vexed the wͭ incredyble dolour a passion. And some whyles the dolour descended from the herte vnto the membres lacerate & torne/& so dethe was prolonged in the Jhesu wͭ grete bytternesse/& hangynge on ẏ crosse in suche horryble tourmentes ẏ cryed to thy fader wͭ a grete voyce sayenge. My god/my god why hast ẏ forsake me/as though ẏ sayd. O fader haue mȳde why thou forsakest me in these bytter anguysshes therfore it is that I sholde make satysfaccyon to the for the synne of man/& ẏ I myght turne away thy wrathe fro them/& so recōcyled by me they may fynde grace before thy face. O my fader & lorde I haue fulfylled it wͭ bytter passyon & cruell deth I haue made satysfaccyon to thy faderly charite wͭ the brennynge desyre of broderly charite/& whose maker I was fro the begȳnynge I am made now theyr redemptour & sauyour/& the kyngdome of heuen whiche I posseded fro ẏ begynnynge by ryghtful herytage of a sone/now I am become man in this late tyme/& all bespronge with myn owne blode/ẏ man whose broder I am become may possede the same kyngdome for euermore in herytage by broderly ryght. O swete Jhesu hertely I praye the for all the woūdes of thy precyous body/& for the feruent anguysshe whiche thou suffred on the crosse to be there as a man forsaken of god/for that god sholde not forsake vs eter-

Li. teneia. ca. x. H.

Ibidem

Oratio.

nally/and for the bytter weppynges whiche thou wepte on the crosse for vs with dolefull crye nge for huge bytternesse of sorowes and ardent desyre of charyte/forsake me not meke Jhesu at my last ende/but receyue me to thy mercy and saue my soule that thou hast bought so dere. Amen. Pater noster. Aue maria.

¶ Of the wordes of Jhesu on the crosse/Consummatum est. Capitulum. xxv.

LOrde Jhesu cryste that arte moost purest myrrour of the holy trinite/whome I beholde now with the inwarde eyen of my mynde/with all myn inwarde bowelles I laude and glorify the/that aboute ỳ houre of thy deth saydest these wordes Consummatum est/as though thou sayd. Euery thynge ỳ hath be sayd of me by ỳ mouthes of holy prophetes/or fygured of me in the lawe fro the tyme of my concepcion vnto ỳ houre of my deth now is fulfylled in me. Lorde Jhesu cryste I praye the for the vertue of these holy wordes graunte me grace to fulfyll obedyently all thy wyll in obseruacyon of thy holy preceptes/& to ordre my lyfe after thy holy counseyles/wherby thy passyon helpynge I may obteyne eternall felycyte. Amen. Pater noster. Aue.

¶ Of the expyracyon of Jhesu/& of the myracles befallynge in the tyme of his deth. Capitulum. xxvi.

REdemptour of mankynde Jhesu cryst I laude and honour the that whan the tyme of deth was come thy blessyd eyen appered all deedly/the chere of thy vysage was all waylynge & lamentable/thy mouth

opened/thy tethe apperynge whyte/thy tongue all blo-
dy/thy bely cleued to thy backe all consumed fro moyst
nesse as though thou had no bowelles/all thy body pale
and wanne by reason of flowyngs out of blode/thy han
des and fete gretely swollen by straynynge & naylynge
to the crosse/thy heere and berde reed with blode & clot-
ted. And than for the grete anguysshe of deth of the par
tye of thy manhode thou cryed to thy fader sayenge. O
fader in to thy handes I betake my spyryte. Than the
virgyn thy moder heryng these wordes as moost sorow
full moder/all the membres of her body trembled and
quoke/and euer after whyles she lyued as ofte as she re
membred these wordes/it sowned in her eeres as pre-
sent and fresshe to her herynge. And than good Jhesu
whan deth came/wherby thy herte for vyolence of do-
lours sholde breke in sonder all thy body trembled/and
a lytel lyftynge vp thy heed thou enclyned it on thy shol
dre/thy handes withdrewe themselfe a lytell from the
place of perforacyon/& than thy fete susteyned moche
of the weyght of thy body/thy fyngers and armes som
what extended themselfe & strongly strayned themselfe
vpwarde to the tree/and with suche bytter dolours thy
herte brake in sondee/and thy holy soule departed from
thy blessyd body and with the godhede wente downe to
hell/and brekynge vp the gates of deth toke out all ho-
ly soules whiche thou had thus redemed settynge them
in the felycyte of paradyse. And in the daye of thyn as-
cencyon thou presented them whome thou had bought
with thy precyous deth to thy holy fader of heuen. And
thou good Jesu henge on the crosse naked and so poore
and nedy that thou had not wheron to reclyne thy heed
but at the last thou reclyned it on thy sholdre for foure

Li. primo reuela. beate Brigitte. ca. x. H.

Ibidem

Ibidē. I.

causes. One was that thou myght gyue a kysse to thyn espouse holy chyrche & to shewe her that all ẏ wrathe of thy fader was mytygate & peasyfyed by ẏ. The seconde was to aske a reclinatory in ẏ herte of man. The thyrde thou reclyned thy heed on thy sholdre as sayenge what sholde I haue done more for ẏ than I haue done/shewe me for I am redy yet to do it for the & to helpe the. The fourth as though thou sayd/trust veryly in me/for that thou can not do I may do it for ẏ. And in thy deth good Jhesu creatures hauynge no reason wayled for the/for why/stones brake/monumentes opened/& many bodyes of holy men that were deed dyd ryse. The vayle of the temple dyd breke fro ẏ hyghest parte vnto ẏ groūde And the sonne as sorowynge for the wdrewe his lyght that all ẏ worlde was derke. O ingratytude of reasonable man ẏ can not sorowe for thy passyon/for whome ẏ suffred it so paynfully. For this dolorous passion & deth Jhesu I beseche the to be mercyfull to me in the dredefull houre of my deth/& graūt me right mynde & speche to ẏ last ende of my lyfe/& ẏ I may haue more mȳde of the & of thy passyon than of the dolours & paynes that than I shall suffre/& cōmendȳge my soule to thy blessyd handes thou wylt receyue her whome ẏ hast bought to the glory ẏ hath none ende. Amen. Pater noster. Aue.

Oratio.

¶ Of that the body of cryst henge deed. iii. hōures on ẏ crosse/& of the openynge of his syde with a spere/and of certayne vtylytees therof. Capitulum. xxvii.

Thankynges I yelde to the lorde Jhesu cryst for that it pleased the to hange. iii. houres myserably deed on the crosse/lykewyse as thou henge. iii. hou

tes a lyue in horryble tourmentes on the crosse / & that it pleased the to suffre thy holy syde to be opened with a spere that blode and water plenteuously ran out. And than were the gates of heuen opened to vs / whiche fro the tyme that Adam had synned to that houre were cō-tynually sparde ayenst vs. And as our fyrst moder Eue was fourmed of ỹ syde of Adam slepynge in paradyse so our chaste moder holy chyrche good Jesu of thy syde whiche arte the seconde Adam hangynge dede on the crosse was fourmed / & all the sacramentes of the same our sayd good moder of thy foresayd precyous woūde toke all theyr strength and vertue. And where as by the transgressyon of our tyrst parentes Adam and Eue all we were the chyldren of perdycyon. Soo by the swete Jhesu the seconde Adam by thy passyon and the sacra-ment of baptym we be made the chyldren of adopcyon And by the merytes of the same passyon with helpe of the sacramentes of holy chyrche thy chaste espouse our good moder / we truste stedfastly to be the chyldren of saluacyon. O swete Jhesu hertely I praye the that the merytes of thy precyous woun-de / with the helpe of the sayd blessyd sacrament may open the gates of heuen to me that after this mortal lyf I may haue free entrynge there to dwel with the for euermore. Amen. Pater nos-ter. Aue maria.

Oratio.

¶ Of the takynge downe of the body of cryste fro the crosse / and of his sepulture. Ca. xxviii.

Thankynges I yelde to the lorde Jhesu cryst for that thou were taken downe of the crosse by the besy labour of thy frendes Joseph & Nychodeme / and thy sorowfull moder receyued ẏ on her lappe with full bytter wepȳge / where thou lay as a man all to drawen and torne in euery mēbre so pyteously dysfygured that thou were more lyke a lepre than a clene man / and thy deed eyen were all blody / thy mouth colde as yse / thyn armes were so styffe / colde / and spredde abrode as thou henge on the crosse / that thy moder and frendes aforesayd had grete besynesse to brynge them downe to thy bely / and thy wofull moder wyped and dryed thy blody woundes with a cloth / and closed thy mouth and eyen whiche were open by deth / and this done thy wounded deifyed body was lapped in a clene sudary and dressed with odoramentes / and layde and buryed in the lowe place of the herte of the erth. Pater noster. Aue maria.

Li. ꝑmo reuela. ca. x. R.

Ibidem

¶ Of the gloryous resurreccyon of Jesu / and of his apparycyons. Capitulū. xxix.

Thankynges I yelde to the lorde Jhesu cryste that the thyrde daye dyde ryse from deth glory-fyed in body and soule with thy godhede / apperynge to thy blessyd moder as we mekely may ymagyn / and also to Mary mawdeleyn. And thou mette with the women comynge from ẏ monument sayenge to them. All hayle

ye. And they came to the layenge handes on thy fete / & also the same daye of thy resurreccyon thou appered to two dyscypples goynge to Emaus / and they knewe the in brekynge of brede. And agayne ỹ entred to thy dyscypples the gates beynge shytte and sayd. Peas be to you. I am dyede ye not / and before them thou dyd ete parte of a rosted fysshe / and of a hony combe. And at the see Tiberiadis thou shewed thyselfe to thy dyscypples / and brede and fysshe whiche thou had taken of them thou delyuered to them / and full frendly thou comyned with them / and specyally with Peter that had denyed the / And after. viii. dayes agayne thou appered to thy dyscypples and gauest them thy peas / and thou cõforted Thomas harde of beleue / by shewynge of thy woundes to hym. Pater noster. Aue maria.

Of ỹ meruaylous ascencyon of our lorde Jhesu. Ca. xxx.

THankynges I yelde to the lorde Jhesu cryste / for all that euer thou dyde fro ỹ daye of thy gloryous resurrecyon vnto the daye of thy meruaylous ascencyon / for fro that daye oftentymes thou appered to thy dyscypples / & to other thy faythfull frendes / frendly consortynge them of the sorowe and heuynesse whiche they toke for the in thy passyon / & confermynge them in thy fayth / hope / and charyte. And last of all thou ascended on the mount of Olyuete / and lyftynge vp thy hande thou gaue them thy dyuyne benedyccyon / & in the syght

of all that were there thou were lyfte vp in to heuen/ where thou shewed all thy woũdes and victory to the syght of thy fader/ & syttynge at his ryght syde coomni potẽt and coeterne thou were crowned with glory and honour. Lorde Jhesu cryste for the glory of thyn ascencion gyue me grace to folowe ꝑ by grees of vertue from day to day/ that after this lyfe as a membre of thy mystycall body I may be knytte to the ye heed of the same body in heuen blysse for euermore. Amẽ. Pater nr̃. Aue.

Oratio.

¶ Of the myssyon of the holy ghost on the blessyd daye of Penthecoste. Capitulum. xxxi.

THankynges I yelde to the lorde Jhesu cryste that after. x. dayes of thyne ascencyon sendest downe the holy ghoost after thy promesse to thy dyscyples/ in lykenesse of tongues of fyre brennynge/ wherby they were so illumyned with grace that with theyr mouthes in the tongues of al nacyons they preched the lawe of thy brennynge charyte/ wherof all the people meruayled. And contermynge the wordes of theyr doctryne by open myracles they conuerted innumerable people to thy fayth/ so that Peter in one day conuerted thre thousande from theyr errour. Benygne Jhesu I praye the to sende me grace of the holy ghoost/ and his swete consolacyon in all my werkes with the blessyd gyftes of hym/ wherby I may lede here an acceptable lyfe vnto thy pleasure/ that I may therby obteyne the Joye and glory that neuer shall haue ende. Amen. Pater noster. Aue maria. Credo in deum.

Oratio.

Te deum laudamus. ꝛc.

O All ye seruaũtes of god vnto whose handes this deuoute lytell treatyse shall come / yf ye fynde swetnesse or deuocyon in Jhesu cryste therby / laude ye god therfore / and of your charyte praye for the Anker of London wall wretched Symon / that to the honour of Jhesu cryst and of the virgyn his moder Mary hath compyled this mater in englysshe for your ghostly comforte that vnderstande no latyn.

Deo gracias.

Here endeth the treatyse called the fruyte of redempcyon / whiche deuoute treatyse J Rycharde vnworthy bysshop of London haue studyously radde & ouerseen / and the same approue as moche as in me is to be radde of the true seruauntes of swete Jhesu / to theyr grete consolacyon and ghostly comforte / and to the merytes of the deuoute fader compounder of the same.

Enprynted by Wynkyn de Worde / the yere of our lorde god. M. CCCCC. and. xiiii.

W
wynkyn
worde.